

# Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 15.

CARLISLE, APRIL 30, 1824.

Vol. III.

## MISSIONARY.

*An Abstract from the London Missionary Register, for January, 1824.*

### SURVEY

Of Protestant Missionary Stations throughout the world, in their Geographical order.

*Continued from p. 212.*

#### WATERLOO.

A town of Liberated Africans and Discharged Soldiers, in the Parish of St. Michael.—Inhabitants 647.

*Church Missionary Society.*

John Godfrey Wilhelm, Minister—James Lisk, Schoolmaster—Mrs. Wilhelm, Mrs. Lisk, Schoolmistresses.—W. Lawrence, Native Assistant.

The foundation stone of St. Michael's church, which is to be a stone building 72 feet by 48, was laid on the 12th of February last, by Mr. Ref-fell, in the absence of the Governor. In the afternoon the Missionary Association was organized; when £5 11s. 8d. was collected.

At Midsummer, 1822, Mr. Wilhelm reported an accession of 163 Natives, liberated from Slave Vessels; but at Michaelmas, makes the following affecting representation respecting these new comers—

"The mortality among these poor men, women and children was so great that of 163 whom I received, 54 have died since the 1st of June. What dreadful evils does the Slave Trade occasion! I alone have to report 54 murders as the result of it within one quarter of a year!"

At the close of 1822, Mr. Wilhelm gives the following summary:—

The disbanded soldiers are, at present, 86 in number: and 66 women: quietness & order were kept up among them. The liberated Africans are 183 mechanics and laborers, 73 women,

110 school girls, 60 school boys, and about 60 little children of two years old and under; all together forming a population of 647 souls. The communicants are 16. The day and evening schools have been attended regularly; the latter by 52 mechanics (single men,) besides the married men.

Of the increase of cultivation Mr. Welhelm writes—

"Forty Natives, who came with me to Waterloo, struck off, on New Year's day from Government rations, being enabled to live on the produce of their own farms. They cleared, during three months, immense portions of land from Waterloo, toward Calmont: also toward Hastings large additional farms have been cut."

#### KENT.

A town of Africans in the Parish of St. Edward, at Cape Shilling—inhabitants, 418; of these, 318, are Liberated Slaves, 52 Discharged Soldiers, and the rest other Natives: they have been since increased.

*Church Missionary Society.—1819.*

Robert Beckley, schoolmaster—Mrs. Beckley, schoolmistress.

In June 1822, there were 107 new people added from a captured Spanish Schooner; but many of these died.

The Schools at Midsummer 1822, contained 150 scholars; at Michaelmas 156; at Christmas 233; at Lady Day of last year, 246; and at Midsummer 258.

On the 8th of April, a Missionary Association was formed, when £3 6s. 8d. was collected.

A most destructive fire broke out in the Girls' School House, which occasioned the loss of 17 houses.

By the last accounts the church was well attended. The communicants were 17.

#### YORK.

A town of Liberated Africans, in



the Parish of St. Henry, north of Kent, and on the coast of the Atlantic—Inhabitants, at the last return, 494

*Church Missionary Society.*

The late Rev. W. Johnson frequently visited this Settlement. In November 1822, Mr. Johnson wrote—

“The people at York have wonderfully improved; and many, I have reason to believe, are truly converted. Several attended the Lord’s Supper at Regent, at the last administration, and I have promised to administer it next Sunday week, at York. I baptized 33 Adults and Children when I was there last, and expect to admit about 40 to the Lord’s Supper. I hope when our friends arrive, that we shall be able to furnish York with a Schoolmaster at least.

CHARLOTTE.

A town of Liberated Africans, in the Parish of St. John—Inhabitants 676.

*Church Missionary Society.*

Christopher Taylor Schoolmaster—Mrs. Tayler, Schoolmistress—John Jackson, Native Assistant.

The scholars, since the period noticed in the last Survey, have been in number, as follows—1822, Midsummer, 185; Michaelmas, 220; Christmas, 255—at Lady Day last, 251; and at Midsummer, 258.

A school house, 30 feet by 30, built some time since, and used as a place of worship, is become insufficient to accommodate more than half the inhabitants. On Sundays the piazzas are filled from end to end. At Lady Day the communicants were 9.

The industry of the people is manifest from the following statement by Mr. Taylor, at the beginning of last year—

‘A wall round the public buildings of the Settlement, containing 9000 solid feet of Masonry, has been completed; and a school house begun for the boys.

‘During the Christmas quarter, 3067 bushels of Cassada were sold to Gov-

ernment, amounting to 134£. 3s. 7 1-2d.

‘A road has been begun towards Hastings, 2 miles of which are finished.’

In the first half of last year, 3820 bushels of Cassada were sold to Government, and 839 of Cocoa, for 216£. 6s. 7d.

At a meeting of the Missionary Association, Dec. 10, 1822, the sum of 3£. 19s. 2 1-2d. was collected. The contributions of the year had been 9£. 6s. 3d.

LEOPOLD.

A town of Liberated Africans in the parish of St. Peter—Inhabitants 652.

*Church Missionary Society—1818.*

Thomas Davey, Schoolmaster—Mrs. Davey, Schoolmistress.

The scholars have increased for the last five quarters reported; and have been as follows—1822, Midsummer, 141; Michaelmas, 146; Christmas, 285; Lady Day of last year, 314; Midsummer, 326. The increase has been in adults.

At the close of 1822, Mr. Davey reported—

‘The attendance at Divine Service on Sundays is now upwards of 600—who appear to listen with attention to the Word of God. The place has long been far too small: the piazzas on each side are now so filled on Sundays that some are obliged to stand upon the steps.’

At Midsummer the communicants were six.

The Missionary Association contributed in the year, 10£. 1s. 6d.

Of the industry of the people, Mr. Davey says at the close of 1822—

‘Of our inhabitants, 124 are now able to support themselves: and have sold to Government in the last quarter 1751 bushels of Cassada at 10 1-2d per bushel.

‘We have lately completed a wall containing 9600 feet of masonry, which encloses the dwelling house, schools,



stores, kitchens, and other offices; and have begun a large stone building for a school, 56 feet by 30.

**BATHURST.**

A town of Liberated Africans in the parish of St. James—Inhabitants at the return of Jan. 1822, were 303.

*Church Missionary Society.*

John Gerber, Minister—Mrs. Gerber, Schoolmistress.

At Midsummer 1822, the schools contained 87 scholars; at Michaelmas, 124; and at Christmas, 176—being 46 boys, 90 men, and 40 women.

**REGENT'S TOWN.**

A town of Liberated Africans, in the parish of St. Charles—Inhabitants upwards of 2000.

*Church Missionary Society—1816.*

James Norman, schoolmaster—Mrs. Norman, schoolmistress—W. Tamba, W. Davis, David Noah, Native teachers.

His Excellency, the Governor, in a letter of September the 13th, addressed to the Secretary, thus feelingly expresses his regard to the memory of Mr. Johnson—

‘The arrival of the ‘Ark,’ on the 8th inst. with the melancholy news of the death of the Rev. Messrs. Flood and Johnson, has given every individual who feels for the welfare of Africa the deepest affliction.

‘With regard to Mr. Johnson, I was totally unprepared for it, as I had understood that he had gone home on account of private affairs, and opthemia in one eye. It is a severe dispensation of Providence upon us. His exertions have been great; and may perhaps be equalled, but will never be surpassed; he was esteemed by the whole community. His people feel as they ought, having lost in him, a father and a friend.’

The increase of the schools is shewn by the following summary of the last four quarters of which the returns have been received:—1822, Midsummer, 767 scholars: Michaelmas, 833:

—Christmas, 909; Lady Day of last year, 1052: which last number consisted of 251 boys, 230 girls, 551 men, and 20 women.

The Church has been *five* times improved and enlarged: It was at first, only 40 feet by 30; but is now 80 by 64, with galleries which will accommodate 450 persons: yet it is still often crowded to such excess, that many are obliged to stand outside.

The steady increase of the work of grace among the people will be seen from the regular accession of communicants. At Midsummer 1822, they were 375—at Michaelmas, 400—at Christmas, 424—and at Easter of last year, 450.

‘The people continue to give cheerfully of the produce of their industry, to support that work which has been made such a blessing to themselves. The contributions to the Missionary Association amounted for the year to 74£. 10s. 1-2d.’

*The Christian Institution.*

The Youth under education were about twenty-four in number throughout the year. They made considerable progress. The assistance rendered by some of them in the Regent Schools has been stated. Two of them have been married to young women brought up in those schools.

**GLOUCESTER.**

A town of Liberated Africans in the parish of St. Andrew—Inhabitants 720.

*Church Missionary Society.*

Mrs. Renner, schoolmistress—Mark Joseph Tamba, Native teacher.

On Easter Sunday, 25 Adults were baptized, and the Lord's Supper administered to 127 communicants. At Midsummer, Mr. During reported that 30 candidates had been under preparation from the first of April, and would be baptized on the 1st Sunday in August.

The number of scholars was as follows—1822, Midsummer, 249; Mi-



chaelmas, 235; Christmas, 247; Dady Day of last year, 415.

LEICESTER.

A Hamlet, not far from Gloucester—Inhabitants at the Return of Jan. 1822, were but 30; but have been since increased.

*Church Missionary Society*—1823.

Government intending to place some Liberated Africans at Leicester, Wm. Davis was to proceed thither from Regent.

WILBERFORCE.

A town of Aricans in the Parish of St. Paul—Inhabitants at the Return of Jan. 1822, were 595, of whom 365 are Liberated Slaves, 115 Kroomen, and the rest other Natives.

*Church Missionary Society*—1817.

G. W. E. Metzger, Minister--Mrs. Metzger, Schoolmistress. The Communicants are 5.

PLANTAINS.

Several Islands belonging to the Family of the Caulkers, Native Chiefs in the Sherbro—about 40 miles south east of Sierra Leone, and three miles west of the main land.

*Church Missionary Society.*

Stephen Caulker, Native Schoolmaster.

"On Sundays, the Brothers George and Stephen Caulker, regularly perform Divine Service in Bullon, among their own people and children. They read prayers and sing hymns; and read portions of Scripture, of George Caulker's translation, when George addresses and exhorts the people on the subject which he reads. School is attended by 23 Children, some of whom read both Bullon and English fluently.

LIBERIA.

*American Colonization Society*, 1822.

By the latest account the Settlers were about 200 in number. The misunderstanding with the Natives had been adjusted.

Mr. Ashmun proposes that not

more than three or four shipments of 60 settlers each, should be made annually, at present, from America; that the Colony may gradually assume an organization, which may prepare it for larger accessions of Settlers.

*American Episc. Missionary Society.*

Mr. Ephraim Bacon, mentioned in the last Survey as appointed to this Station, has made considerable collections in America in support of the object.

It is remarked in the Report of the Board—

"Mention has been made of the Mission School on the Western coast of Africa, and of the appointment by the Board of Directors, of Mr. and Mrs. Bacon for that station. Altho' the Committee have not been enabled to prosecute this design, they conceive that the object ought not to be lost sight of, and hope, at no very distant day, to see the Mission commenced."

GOLD COAST.

The annexation of the settlements on this Coast of the government of Sierra Leone has produced, as was expected, very beneficial effects.—Sir Charles M'Carthy, in visiting this part of his charge, has greatly exerted himself to its benefit. On his representations, Chaplains have been appointed to the chief Stations. The Rev. Richard Harold, sailed in the Owen Glendower, with the late Sir Robt. Mends, for Cape Coast Castle, and Rev. A. Denney is about to sail for Accra.

*To be Continued.*

*From the Missionary Herald for April.*

PALESTINE MISSION.

JOURNAL OF MESSRS. FISK AND KING.

[It will be recollected that the Journal of Messrs. Fisk and King was continued down to the last of May, 1823. We proceed with further extracts.]

*The Dead Sea.*

We entered the extensive plains of the Jordan north of the Dead Sea.



At half past 11 we arrived at the Sea. The water looks remarkably clear and pure, but, on taking it into my mouth I found it nauseous and bitter.

*The River Jordan.*

We arrived at the Jordan, at the place where pilgrims usually visit it, and where the Israelites passed over on dry ground "right against Jericho." From the Dead Sea to this place, the ground is, most of the way, completely barren, and appears like a mixture of black earth and ashes. Not a green thing appears. I swam across the river, and took a walk in the plain of Moab, in the inheritance of Reuben, "on the other side Jordan, toward the rising of the sun." After this I sat on the bank, and read the third chapter of Joshua. I also read Matthew third, and offered a prayer in Greek with two Greeks, while Mr. Wolff read in German to the Germans who were with us. I do not suppose a prayer is any more acceptable to God for being offered in a particular place; yet I shall never envy the man, who could not read these two chapters and pray on the shores of Jordan without any peculiar emotions.

[On the 8th day of June Mr. Fisk had a conversation with Abraham Shliffro. In reply to the inquiry what he supposed the Jews would do to him if he should profess his assent to the truths of Christianity, he said "Reproach and persecution I think I could bear, but I fear they would secretly take my life."

[Mr. F. was told by a Coptic Priest that there are thirty or forty Copts, and among them four priests, in Jerusalem. He could not learn that there were any Syrians, except a bishop, one priest, one layman, and a few nuns. An Abyssinian priest represented the Abyssinians, Copts, Armenians and Syrians as all united and good friends.]

June 16. In the afternoon we made a visit to the Greek Metropolitans, and then went into the library of the convent. Among the manuscripts we found an ancient copy of the New Testament, which we spent sometime in examining. The disputed passage, 1 John 5:7, is entirely

wanting. The 7th and 8th verse stand thus: "For there are three that bear record, the spirit & the water, & the blood." &c. Acts 20:28, reads thus: "the Church of the Lord and God, which he hath purchased" &c. 1 Tim. 3:16, and Rom. 9:5, are as in the common copies now in use.

17. We went to the nunnery of St. Mary the great. There are twenty-eight or thirty nuns. Several of their rooms are well furnished, and they received us with much civility. We conversed with them a long time on religious subjects. They remembered the visit of our dear brother Parsons, and spoke of it with pleasure.

[The whole number of Greek convents in Jerusalem is fourteen.]

Friday, June 20. A little past noon we walked down to the west wall of the temple on mount Moriah, where the Jews go on Friday to lament over the destruction of the Temple. The Jews pay annually a certain sum to the Turks for the privilege of visiting this place. We found about thirty of them sitting on the ground near the wall, and reading from their Hebrew books. It was deeply affecting to see these lineal descendants of Abraham, most of them poor and ragged, sitting in the dust, and paying for the privilege of weeping, where their fathers sung and rejoiced and triumphed; miserable slaves on the very spot where their fathers were mighty kings! A Jew accompanied us. In the market a Turk, too lazy to light his own pipe, called on the Jew to do it for him. The Jew refused, and the Turk was rising in a rage to pursue him, when, perceiving that the Jew was accompanying us, he desisted.

June 26. During two months that we have been here, we have sold 84 copies of the Scriptures and given away fifty two, and 770 Tracts.

*Beyrout as a missionary station.*

14. (One consul estimated the population of Beyrout at 14,000 or 15,000, another at 16,000.)



ly 3,000 or 4,000. Mr. Fisk judges the least number to be nearest the truth. Of this place as a missionary station he writes thus.)

Beyrout seems to me to possess many important advantages as a missionary station. It is situated at the foot of mount Lebanon, and a missionary might very profitably spend the hot months of the summer among the convents and villages of the mountains, many of which were within a few hours ride of the town. Occasional visits might be made to Damascus, which is only three days off. On the other hand it is only one or two days sail to Cyrus. On the coast south of Beyrout you reach Sidon in one day; and Tyre in two, and to the west, in two or three days, you arrive at Tripoli, where I understand there are many Greeks. It would be easy to maintain correspondence with all these places and to supply them with books. In Beyrout itself, a missionary who could preach in Italian might, I think, collect a small congregation immediately; and if he were disposed to open a school, there are probably few places in Syria that would be so promising. Another circumstance which though not perhaps very important in itself, will yet weigh something in the mind of a missionary, is, that here he will find oftener than any where else in Syria, opportunities to receive and forward communications. Here, too, he will enjoy the protection of an English Consul, and the society and friendship of several other consuls and their families. I think a missionary family would be more comfortably situated at Beyrout, than at any other place which I have seen in Syria.

#### ANECDOTES OF HOWARD.

At Rome he was privately introduced to the Pope, it being understood, that the ceremonies of the prostration, &c. would be dispensed with. At parting, the Pope laid his hand on his

visitor's head, good humoredly observing, "I know you Englishmen do not mind these things, but the blessing of an old man, can do you no harm."

The governor of Upper Alsace, a vain man, and his Countess, still vainer, honored Howard with a visit. With a very haughty air, the governor inquired into the state of prisons in his government. "The worst in all Germany," said Howard, "particularly in the condition of the female prisoners; and I recommend your Countess to visit them personally, as the best means of rectifying abuses in their management." "I!" said she, "I go into prisons!!" and hurried away with her husband so rapidly, that Howard said he was seriously afraid she would fall down stairs. He nevertheless called after her with a loud voice, "Madam, remember that you are a woman yourself, and must soon, like the most miserable female prisoner in a dungeon, inhabit but a small space of that earth from which you equally originated." *Memoirs.*

#### INDIAN LANDS.

By a late message from the President of the U. States to Congress, it appears that in 1802, the state of Georgia ceded to the United States all her right to the soil of the Indian territory within her limits, on condition, among others, that the latter should extinguish the Indian title as soon as it might be done peaceably and on reasonable conditions. From a report by Mr. Calhoun, we learn that the United States have not been unwilling to make this obligation good. For the purpose of extinguishing this title seven treaties have been held, and of 25,980,000 acres, 15,744,000 have been ceded. "In acquiring these cessions," says the report, "the United States have expended \$958,594, to which should be added, the value of the lands on the Arkansas river, given in exchange by the Cheorkees



to Georgia, which lands estimated at the minium price of the public lands would make \$1,244,137. If to these we add the sum of \$1,240,000 paid to Georgia under the convention, and \$4,282,151 paid to the Yazoo claimants, it will be found," says Mr. Calhoun, "that the United States have already paid under the convention \$7,735,243. without including any portion of the Creek war, by which upwards of seven millions of acres were acquired to the state of Georgia."

It now appears that the Indians are not disposed to relinquish the small pittance of soil left with them. Under the benign encouragement of our government they have rapidly advanced in civilization, and having experienced the blessings of an improved state of society, they are not willing to surrender these for a migratory abode beyond the Mississippi. They are aware too of the increased value of those lands which are the object of cupidity and avarice. This unwillingness is imputed by the Georgians to the measures of the general government, which has had the hardihood to endeavor to ameliorate the condition of the poor Indians, "and thus," in the language of their senators and representatives in Congress to create obstacles to its own fulfilment of the compact. They hold the very unjust and absurd doctrine that the Indians possess no right to the country in which they dwell—that they are but tenants at will, & subject to every restraint which the policy and power of the whites require to be imposed upon them, and that if not peaceably disposed to remove beyond the Mississippi they may be ORDERED to do so by their masters.

We are persuaded that every one who has the welfare of his species at heart, cannot fail to hold language and opinions like these in deserved

abhorance. We hope that the President of the United States, will be aided by Congress in his avowed purpose of asserting the rights of the Indians to their own lawful property.

*Christian Gazette.*

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**CARLISLE, APRIL 30.**

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We are happy in being able to state upon good authority, that a revival of religion has been experienced in the Methodist church at Waynesburg, Franklin county in this state, for some time past, and that about two hundred since its commencement, have been added to the church.

We observe with pleasure that the Journal of Messrs. Fisk and King, of the Palestine Mission has been published in several political papers received at this office. The Editors of political journals would please a majority of their readers, we think by inserting these journals, as every reader of the Bible is interested with every thing relative to the land where the events there recorded, occurred.

A continuation of the Journal of the Palestine Mission will be found in this day's Miscellany, page 228.

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**LATEST FROM PALESTINE.**

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A letter from Mr. Temple brings the information that Messrs. Goodell & Bird, according to expectation had left Malta for Palestine on the 24th of October last. On the 18th of that month, Messrs. Fisk and King were in good health. They were engaged in an exploring tour among the convents in the neighborhood of Mount Lebanon.



## PITTSBURG FEMALE BIBLE SOCIETY.

The annual meeting of this Society was held on the 6th inst. in the Episcopal Church of Pittsburg, when officers for the ensuing year were elected and the report of the managers for the past year read. From the report it appears that a donation of \$80 had been made to the parent institution, that Bibles and Testaments to the amount of \$81 had been procured; that the Society distributed 155 Bibles, and 175 Testaments, and that they have on hands, at present, 125 Bibles and 133 Testaments for future distribution.--The distributions of the society were not confined exclusively to Pittsburg; a number were sent to Harmony in this state, and also to Augusta, Ky. We subjoin the concluding paragraph of the report.

Upon reviewing the transactions of last year, we have on the whole, much cause of gratitude. Our service must be silent, persevering, and unassuming; our prayers zealous, fervent, and unceasing, and our contributions prompt, and liberal, and we shall insure success to our infant institution. We trust much, under God, to the fostering care of our Parent Society, and desire to tender for past favors our grateful acknowledgments. Vast and unbounded as are its operations, its feeblest and most dependant auxiliaries are remembered with a liberality unequalled. We trust it will ever be our pleasure to contribute our feeble aid to become instrumental in lighting up those preparatory, glad-some rays, by which the full refulgence of the latter day glory shall be ushered in. Though limited our sphere, we remember the names of Martha and Mary, of Phebe and Dorcas and Lydia, of whose services

grateful mention was made for their charities, though eclipsed by the splendor of those victories which the apostles, by their preaching and their miracles, achieved."

## PRESBYTERY OF HARTFORD.

This body convened at Beaver, Pa. on the 6th inst. at which time the Rev. William M'Clean, was installed the pastor of the Church in that place. The Pittsburg Recorder contains an abstract of the state of religion within the bounds of the Presbytery which we publish for the information of our readers.

"The substance of the report on the state of religion within the bounds of the Presbytery is as follows:—Some changes of a pleasing nature, and some calling lamentation have occurred in the course of the last year. In all our congregations we are permitted to notice a pleasing and very respectful attention to the stated ordinances of the Gospel. The Sabbath is now as well observed as formerly by the members of our churches, and generally by the congregations under our care; notwithstanding the persevering efforts of some, who assume the Christian name, to pour contempt upon the sacredness of the holy day. The monthly concert of prayer is generally attended, as are also, with more or less frequency, meetings for prayer during every week. While, however, in these social meetings, some of our congregations are much refreshed, and apparently quickened in their Christian course; there are a few in which such meetings are either treated with a criminal indifference, or altogether neglected. Sabbath Schools continue to be highly esteemed among us, and in some of our congregations, they are attended with very happy effects.



"The state of morals continues to improve in many of our congregations, and in some of them the improvement is very evident and pleasing; while in some others, we have to lament an afflicting decline. Particularly, the sin of intemperance is, in a few places, evidently increasing.

"The revivals of religion which Presbytery were premitted to record with gratitude the last spring, have been proved to be the work of God, by that unerring test, "By their fruits ye shall know them."

"New instances of conviction and hopeful conversion are now much less frequent than they then were. Still, however, pleasant fruits of the late revival are manifest in a very encouraging degree. In some of the congregations, this is not only the case, in the lives of those then born from above, but also in the General state of society, and in the present regard to the interests of eternity. In Mount Pleasant congregation, in addition to the number mentioned the last year, twenty-six subjects of the late revival have been received into the communion of the church; and in New Salem and Long Run, since the last report, forty have been received, ten of them recently from a small neighborhood, in which the good work seems hope-fully reviving.

"The congregation of Beavertown, having been a long time vacant, and in a depressed state, has been favored during the present year, with the stated ministrations of the word and ordinances of the Gospel. These have also been accompanied by the special influences of the Spirit.—The hearers of the Gospel are nearly twice as numerous as at the commencement, and much more attentive.

"Thirty persons have been added to the church, as hopeful subjects of divine grace. The state of morals in general, and the observance of the

Sabbath in particular, are greatly improved.

"The Presbytery, finally, remark that while there are in our bounds those who are violently warring against the grand missionary operations of the present day; in our congregations are some pleasing manifestations of that favor of Heaven, in that missionary spirit which from the Lord is going forth through the church of the Divine Redeemer, calling into exercise the energies and the faith of those who wait for the Lord from Heaven."

#### INDIAN CIVILIZATION.

The committee appointed in the House of Representatives of the United States, to inquire into the expediency of repealing the act making provisions for the civilizations of the Indian tribes, adjoining the frontier settlements of the U. States, passed during the session of 1819, have reported that "it is inexpedient to repeal the same." After examining the measures adopted in applying the annual appropriation of the U. States, to the purposes intended, the committee find them "very judicious, and such as are best calculated to effect the benevolent designs of government." From their report it appears, that 24 schools have been established, all, except three, since the passage of the above law, and principally by the means which it affords; that 800 scholars are taught in these schools; that their progress in the acquisition of the English language is surprising; that the schools are increasing in number, and more than can be established applied for. On the whole the committee are of opinion that the pros-



pect of civilizing the Indians was never so promising as at the present time. "Never," they assert, "were the means for the accomplishment of this object so judiciously devised and so fully applied, as provided in the above act, and the auxiliary aids which it has encouraged.—We insert the concluding paragraphs, as they exhibit the opinion of the committee on the subject in a religious point of view.

"The Indians are not now, what they once were. They have partaken of our vices, more than our virtues. Such is their condition, at present, that they must be civilized, or exterminated; no other alternative exists. He must be worse than a savage, who can view, with cold indifference, an exterminating policy.—All desire their prosperity, and wish to see them brought within the pale of civilization. The means which have been adopted, and of which the law in question is the foundation, seem the most likely to obtain the desired result. They should not, therefore, be abandoned. The passage of this law was called for by many of the people, in the most populous and influential sections of our country.—Their wishes were made known in language that evinced a deep interest—an interest not produced by a momentary excitement, but the result of much reflection and a high sense of moral duty. It may be said, emphatically, that the passage of this law was called for by a religious community. They were convinced of the correctness of the policy, in a political point of view, and, as Christians, they felt the full force of the obligations which duty enjoined. Their zeal was tempered by reason. No fanciful schemes of proselytism seem to have been indulged. They formed a correct estimate of the importance of their undertaking, and pointed to the most judicious

means for the accomplishment of their wishes. Since the passage of the law, hundreds, and thousands, have been encouraged to contribute their mite, in aid of the wise policy of the government. However the various denominations of professing Christians may differ in their creeds, and general doctrines, they all unite in their wishes, that our Indians may become civilized. That this feeling almost universally prevails, has been declared in language too unequivocal to admit of doubt. It has been seen, in their words, and in their actions."

"If a sectarian zeal had had any agency to produce this general interest, it would be less entitled to serious consideration. But such a contracted feeling seems to have had no influence; a more noble and christian motive has been cherished. All unite to second the views of government, by ameliorating the condition of our Indians. They are taught the first rudiments of education, the duties which appertain to man as a member of civil Society, and his accountability as a moral agent. Repeal this law, and these exertions are not only paralyzed, but destroyed. The Indians will see, in such an act, that we feel less for their prosperity, than our professions have encouraged them to believe; and such an impression cannot fail to produce the most injurious consequences."

*The Ethiopian Mirror, and Christian Observer.*—A work bearing the above title is about to be commenced in Philadelphia. It is intended to circulate chiefly among the colored people of the country.—To be their instructor, their advocate, their defender. Every liberal and benevolent mind will join us in wishing it success. It is calculated to do good. It will do good if judiciously and ably conducted.

*Philadelphia paper.*



For the Religious Miscellany.

PRESBYTERY OF CARLISLE.

*Messrs. Editors,*—The notice which you took of the meeting of the Presbytery of Carlisle, lately held in this place, and the interesting narrative of the state of religion within their bounds which you have published, have doubtless been gratifying to most of your readers. But few of them however, can obtain that satisfaction from these sources which those had who were present during the session of that reverend body to hear their deliberations. Perhaps it will not be unacceptable to you or your readers, to receive a few remarks on their proceedings from one who was gratified with an opportunity of observing the mode & spirit in which they conducted their business.

The friendly spirit and free and unrestrained intercourse among the members; the general harmony and the apparent good will and christian feeling which prevailed when the different members occasionally disagreed in some points of church order &c. formed a very striking & interesting illustration and proof of that which charmed the sweet singer of Israel, when he exclaimed, 'Behold, how good and how pleasant it is for brethren to dwell together in unity.' It is true there was but little of that cold formality which in a general way prevails among the members of a deliberative assembly when met for the purpose of transacting business. The little rules which are deemed necessary to secure social order appeared not to have place,—the great law of love being chiefly regarded & reigning with entire influence. How important thought I is the prevalent influence of this feeling, and how much better than all the rules of ecclesiastical order, enacted by human authority for the promotion of peace and the dispatch of business.

There were several things in particular that arrested my attention. I

was much surprized at the very commencement of their meeting, and for a moment scarcely knew whether to approve or condemn. You know that in this part of the country we have been accustomed to attach great importance to that version of the Psalms which our forefathers brought with them from Scotland and Ireland, and which have been retained by successive generations until the present time. And you probably may know that we have been in the habit of thinking that it would be improper to use any other in our public praise. The church to which I belong, and I believe you too gentlemen, has not seen fit to depart from the track in which our venerable ancestors walked for near a century past. I suppose it was never known that in a public assembly of that congregation for the purpose of worship, at least in the day time any other version than that of Mr. Rouse, commonly called the Psalms of David. Judge then, my astonishment, when I found that the Presbytery rejected this, and adopted in all their meetings from beginning to end, that version by Mr. Watts, which we have been accustomed to hear is sacrilegious. Immediately it occurred to me—surely so large and respectable a body of ministers would not be guilty of sacrilege; and this thought prepared my mind for further reflections upon the subject. I must confess I was greatly startled on the first occasion, and did not well know what to do; but it never occurred to me that I should insult those holy men and the house of God too, and make myself conspicuous for a bold and intrepid reformer, by withdrawing from the church. I thought that these reverend gentlemen must have good reason for their conduct in this particular. I was satisfied, that their wisdom was superior to mine, as Solomon says, "in the multitude of counsellors there is safety." Upon in-



quiry afterwards I was told that the General Assembly long since recommended the adoption of Watts' Psalms and Hymns, and also that the Associate Reformed Synod rescinded their early resolutions on this subject, and recommended the use of them. I learnt also that the ordination vow of these reverend clergymen, binds them to obey their brethren in the Lord, and it occurred to me that this had more influence upon their conduct than a respect to the habits or prejudices of the Congregation with whom they worshipped. I admired their fearless spirit, therefore, and the dignified manner in which they evinced their superiority over those prejudices which I now see had been secretly influencing my own mind, and leading me to condemn a system of Psalmody which the Lord has greatly honored. Sincerely do I hope that this act of the Presbytery will have a salutary influence upon us all. I hope you will not account me officious in alluding to this thing, for I know that others entertained the same feelings that I did, which I now see to be wrong, and am anxious to acknowledge my error, and no longer to be partaker with them in any shape or way in discountenancing the use of that version which received such decided proofs of preference from the reverend Presbytery of Carlisle, whose judgment in the matter I esteem much nearer the truth than my own prejudices, and those of my neighbors.

There was another thing that interested me a good deal—their free conversation on the state of religion. The substance of it you published, but it would no doubt have been gratifying to your readers to have witnessed the solemn manner in which it was conducted, & the apparant frankness and humility with which those things that were of a discouraging nature, in their charges were noticed by the different members. There seemed to be a desire that the truth only

should be told and that without ornament or disguise. I have no doubt but that such conversations must have a salutary influence upon the members that take part in them as well as upon all that hear. The prayer meeting held by the Presbytery for the purpose of supplicating an effusion of the spirit upon their congregations and the church at large was full of interest and had on many, I have no doubt, a refreshing influence. How profitably thought I, was the evening spent, and how delightful the sight—to see ministers of Christ meet together from different parts and places all joining in fervent supplications for the out-pouring of his spirit.

It was gratifying too to observe the tenderness with which the youth who was licensed was examined, and the solemn manner in which he was set apart as a probationer for the gospel ministry. No less so was it to perceive a disposition on the part of the Presbytery to exercise an wholesome inspection over their sessions by examining their records. I must confess that I should like to have seen more unanimity among the members on that point but it was pleasing to observe that differing sentiments produced no irritation, nor interrupted the general harmony.

There was one part of their proceedings that rather excited unpleasant reflections in my mind. I allude to the report of the Committee on congregational matters. It appeared that the ministers had been faithful in the discharge of their duties to their congregations, in visiting and catechising, &c. but with only two or three exceptions the congregations had failed to discharge their duties towards their ministers. It was painful to me to hear the report—"arrears of salary"—"very considerable arrears of salary"—"some arrears"—"large arrears of salary." I really felt ashamed that it should be said of any congregation that they had violated



their contract with their minister and instead of endeavoring as they promised in their call to set his mind free from worldly care & promote his comfort, doing the very thing which was most calculated to distract his mind and destroy his comfort—withholding that which they promised and which was necessary to enable him to be just in his dealings with all men. Ah! thought I, what a sad comment was this upon social honesty and congregational honor. These salaries I suppose, are made up of moderate subscriptions from the individual members of congregations, and to make the most charitable supposition if they found it difficult or embarrassing to meet their small sums due to their pastor, what must be his case? He toils and works for their advantage and depends upon their subscriptions—what is to become of him in such a case if there is not punctuality in the congregational payments? I must confess it gave me very humbling views of professing christians' honesty to hear that in matters of this sort where I suppose they did not expect to be visited by the constable their consciences would suffer them to withhold the payment of the sum or sums they had engaged to give for the support of their pastor. Ah! thought I, such professors love their money more than their ministers and what is infinitely worse, more than their God, and that law of his which requires them to do unto others as they would that they should do unto them. I suppose that they would not like their minister to neglect them and refuse to catechise their children and visit their sick, and yet they can neglect them and make him to resort to many and mean shifts to keep from starving. I would have been glad that I had not been in the church during this part of the proceedings for it has given me some thoughts about professing christians' honesty and the truth and sincerity of their religion,

which I confess do torment me greatly. But I see I am becoming censorious—so I had better stop. If you think the above worthy of a place in your Miscellany you will by introducing it, confer an obligation on

AN OBSERVER.

#### THEOLOGICAL SEMINARIES.

The value of these institutions, is beginning to be understood, and the necessity of them to be felt, in the American churches. It is well known that the great Seminaries at *Andover* and *Princeton* are in successful operation, and are extending their peculiar advantages to large numbers of students and through them, to many, both of our own countrymen, and of the heathen. It is understood that, at the latter institution, there are now 120, and at the former about 130 in a course of study for the gospel ministry. Some, who have not considered this subject, may suppose that these are enough for the wants of the country. Alas! when they go out into the vacant churches, and to the desolate places, they will be no more than "a handful of corn on the tops of the mountains." It is not probable that all these young men will be licensed to preach the gospel; they certainly will not in less than three years. But in that time, according to an *average* stated in the last Report of the American Education Society, 186 ministers will have rested from their labors. In that time too, from 60 to a 100 new congregations will be formed; and probably some forty or fifty foreign missionaries will be called for. In that time, twelve hundred thousand souls will be added to the growing population of the country. What prospect is there of an adequate supply of ministers from these institutions, for the thousands of vacant congregations and destitute settlements in our country? It is now generally acknowledged that there is most urgent need of Seminaries for Theo-



logical education. And efforts are making to erect them in various parts of the country.—*Lat. & Evan. Mag.*

#### RELIGIOUS PUBLICATIONS.

Mr. Benedict has ascertained that there are in the United States and Canada between 60 and 70 periodical works of this description. About 40 of them are mentioned in the Christian Almanac; and the others were either overlooked by the editor of that work, or else, from their character thought not proper to be inserted. He is preparing, for his "History of All Religions, a list of *all* religious publications, whatever their sentiments may be; with a statement of the place where published; the publishers; the editors; the form; general sentiments," &c. And to make sure of the whole, he requests that one copy of each, may be sent by mail immediately to Pawtucket, R. I. The editors of Religious Newspapers are requested to insert the substance of this note in their respective prints.

#### FAST.

A writer in the Boston Telegraph, who appears to be a Minister of the Gospel, and dates his communication at Bristol, R. I. recommends a variation from the usual order of exercises on days appointed for Humiliation, Fasting, and Prayer. As the avowed object of the congregation in assembling is *humiliation* and *prayer* he considers that *preaching* cannot properly constitute the principal exercise of devotion. The course of exercises which he recommends is a meeting in the morning for humiliation and prayer to be conducted the same as a prayer meeting, viz. prayers by the minister and brethren of the church, reading portions of scripture, singing, &c. In the afternoon a sermon with other appropriate exercises. This method he says has been invariably practised in the church of which he

is pastor since his settlement, more than 8 years ago. His own experience authorises him to recommend this mode to others as better calculated to interest the feelings of the brethren and others on days of *humiliation*, *fasting*, and *prayer* than exercises similar to those of the Sabbath.

*N. H. Repository.*

#### JUGGERNAUT.

Our readers (says the Rel. Intelligencer,) are already aware that so few worshippers attended one of the late great festivals on which this Idol is worshipped, that they were unable to draw his Car, and that the Brahmins seriously contemplate a removal of the image into some remote district, where the light of divine truth has not shown the odious character of pagan superstition. An account of Juggernaut has been published in the Quarterly Circular, printed at the Mission Press in Calcutta. In this paper it is stated that "all obscene images so commonly seen on similar cars have been removed here, and that similar offensive representations have been lately removed also from the *outer* walls of the temple."—It is further declared that "the practice which formerly prevailed of enticing pilgrims to sacrifice their lives by voluntarily throwing themselves under the wheels, has happily ceased, and nothing of the kind was attempted" on a late festival.

The twelfth annual meeting of the New-York Religious Tract Society and of the Female Branch, was held in the City Hotel on Tuesday evening. The exercises commenced with prayer by the Rev Dr. Matthews. The annual report of the Society was read by Dr. Bliss, that of the Female Branch by H. Holden, Esq. and addresses were delivered by the Rev. Dr. Romeyn, Rev. Mr. Cone and Rev. Mr. Lathrop of St. Augustine.—*Rel. Chro.*



*For the Miscellany.*

## ADDRESS TO THE MOON.

Planet of the night supreme,  
Bursting on the starry plain,  
Welcome with thy silver beam,  
Welcome to thy wild domain!  
Welcome to the rolling night  
Broadly flung from pole to pole—  
Flowing from its thrilling height  
Awful on the inmost soul!

Thine the evenings gorgeous clime,  
Thine to rule its glittering pride;  
Mount thy dusky path sublime,  
Pour thy soft irradiance wide.

Now no sombre mantling clouds  
Roll their volumes darkly forth,  
Riding on their windy shrouds  
Sullen from the stormy north—  
Not a lonely shadow flung  
O'er the azure field of light;  
Not a lonely vapor hung  
On the farthest verge of night!

Planet with the silver beam  
Joyful in thy silent march!  
Mistress of the poet's dream,  
Travel o'er the swelling arch!

Mistress of the poet's dream  
Let thy radiant light diffuse,  
Sadness o'er the poet's theme  
Wildness o'er the poet's muse!

Orb of brightness thou art dear  
To the sorrow musing heart,  
When its inmost thought is drear,  
And the streams of feeling start;  
When life's strange illusions sleep  
And its darker visions roll  
Like the swellings of the deep,  
To the mansion of the soul.

I have watch'd thee oft as now,  
From the dwelling of my sire,  
Rising o'er the mountain brow  
Like a wheel of burnish'd fire;

In my childhood's simple day,  
How the days of childhood fly!  
I have gaz'd upon thy way  
O'er the wild majestic sky.  
When the friends of other times,  
Venerated friends! were near—  
They have gone to other climes,  
Yet their mem'ries still are dear.

When my wond'ring ears were told  
That the hills and seas were thine!  
And thy distant circle roll'd  
A stupendous world like mine!  
And I wish'd the Eagle's boon,  
Wings of energy to soar  
To the mountains of the Moon,  
To be landed on thy shore.

Yet perhaps the thought was wild,  
Could I reach thy lofty height—  
Might corruption's sinful child  
On thy peaceful climate light?  
Might a son of Adam dare

To invade thy hallowed sod?  
Might a mortal wander there?  
Or a rebel from his God?

Are thy dwellers pure as he,  
Our poor guilty sire at first,  
Ere he pluck'd the cov'nant tree,  
And our smiling earth was curst?

And thy Gardens—bloom they yet  
As did Eden's Garden then,  
Ever sin and death were met  
On the wither'd soil of men?  
Do thy dwellers ever weep  
As do mortals from the womb?  
Do thy dwellers ever sleep  
As do mortals in the tomb?  
Does the flow'et ever fade  
From the winter's chilling breath?  
And are youth and beauty laid  
Like the flow'et in its death?

But my wand'ring thoughts are wild—  
I have seen thee climb the hill  
Orb of glory when a child—  
And thou roll'st thy circle still!  
Yet thou shalt not always bloom  
Ever during in thy light;  
Thou shalt see the day of gloom—  
Thou shalt vanish from thy height!

Star of beauty I shall sleep  
In the dark and lonely cave  
And the hollow winds shall sweep  
O'er the silence of my grave!  
So my fathers all have slept  
Where corruption darkly dwells,  
And the winds of heaven have swept  
O'er their unremember'd cells!

Then when all my years are done  
And my name forgotten quite;  
Thou shalt still rejoice to run  
On the dusky path of night!  
And thy pensive beam shall flow  
Thro' the lonely willow tree,  
O'er the hillock green and low  
That shall bosom death and me!  
Yet thou shalt not always sail  
Orb of beauty in thy light!  
Like the poet thou shalt fail  
And vanish too in night!

When the first of mortals sprung  
Pure and perfect into birth—  
Ere the curse of crime was flung  
O'er the new created earth—  
On the starry path of night  
In thy beauty thou didst rise  
And didst pour thy softest light  
Upon Eden's Paradise!  
And thy pensive influence stray'd  
Over Eden's deathless flow'rs,  
And thy silver radiance play'd  
On the river of its bowers!

When the son of Lamech rode  
On the dark and boundless wave,  
And the scoffers of his God  
Made the billow stream their grave,  
Then the son of Lamech rode  
O'er the wild unbounded flood,



And the waters overflow'd  
Where the tallest mountains stood.  
Orb of beauty thou wast seen  
Like the demon of the storm,  
Dim the rolling clouds between;  
Wild and lurid was thy form.  
Yet thou shalt not always roll  
For the final day shall come. ULLIN

## MARRIED,

On Thursday the 22d inst. by the Rev. Geo. Duffield, Mr. Robert Clark, of Northmiddleton township, to Miss Margaret Smiley, of Perry county.

On the 13th, by the same, Mr. John Dunbar of Perry county, to Miss Ann, youngest daughter of Mr. Wm. Douglass of Frankfort township, Cumberland county.

On the 27th inst. by the same, Mr. Alex. Simpson, of Cadiz, Ohio, to Miss Susan, eldest daughter of Mr. Thos. Williamson of East Pennsborough township, Cumberland co.

On Tuesday last by the Rev. Dr. Lochman Mr. Wm. McCracken, to Miss Ann Davidson, both of Cumberland county.

On 20th inst. by the Rev. James Buchannan, Dr. Thomas Walker, to Miss Harriet Coskery, of Waynesburg.

## DIED,

Last week in South-middleton township, Mrs. Rebecca Barber, consort of William Barbours, in the 47 year of her age.

At Philadelphia on Sunday the 18th inst. of Consumption, Mr John J. Smith, eldest son of Mr. Patrick Smith, lately of this place, in the 22d year of his age.

On Friday morning, the 15th inst. at his residence in Waynesburg, of an inflammatory bilious fever, Mr. William McCoy, in the 26th year of his age.

In Roxberry, on the 14th inst. Mr. William Maclay, brother of the late sheriff of Franklin co. aged 32 years.

Last week, at his residence in Rye township Perry co. John Fry, Esq. late a member of the state legislature.

## DUELLING

The Hamburg, S. C. Gazette of the 31st relates the occurrence of a duell between "two young men," of that state, which terminated fatally for one of the parties. It arose, it appears, from some dispute in college,

to settle which they resorted to duelling, and that death might be inevitable, it would seem, they fought with rifles! one of them received the ball of his antagonist in the lower part of his breast, and died the next day.

Such is the effect of the examples that have been set the youth of Carolina, by distinguished men.—*R. Chr.*

*Portland Society for Promoting Christianity among the Jews.*—From the first Annual Report, published in the Christian Mirror, we take the following:—

It affords us great pleasure to state that a Society for promoting Christianity among the Jews has been formed by the youth in Kennebunk Port. As the first fruits of their exertions they have transmitted to your treasury the sum of twenty-five dollars. If the children who sang Hosannas to the Son of David when he came to the temple, were graciously commended by Him, may we not suppose that He does now approve these Juvenile efforts to promote the everlasting welfare of that people, of whom, as concerning the flesh, he came, who is God over all blessed for ever?

*A Special Meeting*

Of the Managers of the Young men's missionary society will be held to-morrow evening at four o'clock, p. m., at the school-room of Mr. G. Day.

*Erratum.* In the last number, page 223, in the last line of the communication signed F. for unreasonable read unseasonable.

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